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Boys Youths

Men.

by

J.S.Huebschmann.



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BOYS, YOUTHS, MEN

BY

J. S. HUEBSCHMANN



1909

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"Once to every man and nation comes the
moment to decide,
In the strife of Truth with Falsehood, for the
good or evil side."
"Then to side with truth is noble when we
share her wretched crust
Ere her cause bring fame and profit, and 'tis
prosperous to be just:
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord is
crucified,
And the multitudes make virtue of the faith
they had denied."

James Russell Lowell.

P R E F A C E



THE readers will kindly bear in mind, that his book is intended for three classes, namely, boys, youths and men, and therefore demands the plainest language and style for the first chapter. It is better to be plain in expression and to be therefore understood by even the boy, than to be painfully bombastic at the expense of even only one person's comprehension.

While this book was written originally for boys, youths and men, it may prove helpful also to sisters who have erring brothers, and mothers and wives, who have the duty early to direct their sons'

youthful steps toward that which is noble, and to assist in developing manly qualities in the husband with whom they share their life.

In sending this little volume out to the public, my hope is that it may somewhere, be the cause of a good resolution and action and in this measure be instrumental in bringing God and men nearer to one another.

J. S. HUEBSCHMANN.

Cleveland, Ohio, 1909.

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BOYS



"Who can foretell for what high cause
This Darling of the Gods was born?"

"The childhood shows the man,
As morning shows the day."

Milton. Par. Regained.

I.

SYMPATHY WITH BOYS.

"When you see a ragged urchin
Standing whistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding,
Smile upon him. Mark me, when
He's grown he'll not forget it,
For remember, boys make men."

THESE lines contain a great truth, which is but rarely meditated upon. When I was but a boy, I learned the above lines, and at the same time determined to be more thoughtful toward the boys who were in less hopeful circumstances than myself. Having Christian parents, I realized what an advantage I had when compared with the boys who have parents who assume no responsibility toward their children. It is true that words spoken

to an erring boy often meet with unkind rebuff, but again it is true that the same words spoken to another, often meet with hearty approval and result in the correction of a great fault. To be abrupt in expression, the hearts of older people should go out to boys; older people should sympathize more with boys and as a natural consequence, boys would learn to think more as sensible persons do. In other words, boys would sympathize with manly men and grow to be manly, principled men themselves. My heart goes out in sympathy to the boy and I sincerely wish him success in life.

SUCCESS.

The question now arises in the boy's mind: "How can I be success-

ful?" In short, allow me to lay down a simple rule for you by which to attain success. But before doing so, we must answer the question: "What is success, and whence comes it?" Many people make the mistake of calling luck success. James A. Garfield says: "Poets are born, but success is made." "Therefore, let me beg of you, in the outset of your career, to dismiss from your minds all ideas of succeeding by luck." Success is the attainment or acquirement of that for which one has strived. To succeed is to attain height. Luck and fortune fall to many, but success comes to him only, who perseveringly and honestly tries. I would suggest to all boys who wish to be successful in life, to follow this simple rule: *Trust in God, and always dare*

to do right! He who abides by this rule will keep a clear conscience and in the end be rewarded with success.

DECISION.

Even from our early childhood days, through our youth, and down to old age we must continually decide. Our actions show our decisions. We decide to do our duties, or not to do them. We decide to do right or to do wrong. Let me quote to my youthful reader a little incident about a boy who knew how to decide.

“A circus came to town; and the great tents and magnificent horses made all the boys wild with excitement. Silver quarters and shillings were in great demand, and many a choice bit of money did the circus-

riders carry away, which was meant for better purposes. A little boy was seen looking about the circus-grounds with a great deal of curiosity.

'Hello, Johnny!' said a man who knew him, 'going to the circus?' —

'No sir,' answered Johnny; 'Father don't like 'em.' —

'Oh well, I'll give you money to go, Johnny.'

'My father would give me money, if he thought it were best; besides I've got twenty-five cents in my strong box, — twice enough to go.' —

'I'd go, Johnny, for once; it is wonderful the way the horses act,' continued the man. 'Your father needn't know it.' —

'I sha'n't!' said the boy.

‘Now why?’ questioned the man.

‘Cause’, said Johnny, twirling his bare toes in the sand, ‘After I’ve been, I couldn’t look my father square in the eye, and I can now’.”

Was he not a noble boy? He decided to do right. With a triumphant smile he could tell his father, when evening came, how he defied the guileful tempter.

But I think of another boy, who did not decide to do right. George, for that was his name, was often warned by his mother not to chum with certain boys who, according to the mother’s knowledge, used vile language and were therefore not fit company for her boy. One Sunday morning, instead of going to Sunday-school,

George accepted the urgent invitation of these boys to go to the river. They were boating, and everything seemed just right, as they floated rapidly with the current. But suddenly a brisk gale of wind blew George's hat off and into the water. Frightened at losing his best hat, George made a hasty movement for it, falling overboard into the cold water. With much exertion and trouble he was rescued and taken to his home where he remained in a feverish condition for several days. George's hat was lost, his suit spoiled, he himself taken sick, and his poor mother was sadly grieved. All this happened because George decided to do wrong instead of right, because he followed the invitation of those wicked boys. The boys who tempted

George were indeed bad company, for they desecrated the Sabbath by not going to service, and, furthermore, by keeping George from going. They were bad company, also, because they used vile language. In connection with this incident it will be easy for boys to learn, never to forget, the old proverb: "Tell me with whom thou goest, and I will tell thee what thou doest."

THE PARENTS' HOME.

If boys have good parents they have, no doubt, also a good home. A good Christian home is the best place on earth for the growing boy. Boys should learn to appreciate their home by seeing how much more pleasant it is than that of other boys. On the

other hand, when a boy has a bad home, he should appreciate the opportunity of improving his parents' home himself. The boy who tries to reform his erring parents and to beautify the place he calls home, is indeed a little hero.

I know boys who are the sunshine of the home—because they attempt to make brothers and sisters and mother happy, while the erring father neglects this most sacred duty. Because father does wrong there is no reason why his boys should do likewise.

One great opportunity which innumerable boys completely disregard is the opportunity which reading offers to all. A boy should consider it a splendid privilege to sit in his fath-

er's home reading a good book or a wholesome Christian magazine. Good reading has always done much for the boys who have succeeded in life. Two quotations which every boy and youth should memorize and meditate upon, come to us from Bacon and Alcott. "He that can read and meditate will neither find his evenings long nor life tedious." Bacon.

"Good books, like good friends, are few, and chosen. The more select the more enjoyable." Alcott.

GYMNASTICS AND BREATHING.

Every boy needs some athletic exercise. Most boys get some such exercise. Some even get more than they need. With an overabundance of exercise the boy is not, as some may ex-

pect, overly healthy. As it would distress a boy and perhaps kill him to eat four loaves of bread instead of four slices, so also, an overamount of exercise may subtract from his comfort and health.

A common mistake with athletes is that they develop almost always, only external growth and not internal growth as well. Besides the muscular development, the human body needs also development of breathing powers. It is true that even athletic and gymnastic instructors too often overlook the art of deep breathing, which is essential for the preservation of health, and an enemy to the white plague, when in its earliest stages.

Let every boy combine with simple

gymnastic exercises, also deep breathing. Concentrate your mind on developing the lower part of your lungs as well as the upper part. Deep breathing exercises should be practiced only in the open air or before the open window. Good books to read on this subject are, "The speaking voice", by Mrs. Behnke and "The Art of Breathing", by Prof. Leo Kofler.

THE CLEAN MIND, HEART AND BODY.

When a boy reaches the age of fourteen he needs the companionship of a good Christian father, to direct his youthful steps and to guard his soul and body against the wicked temptations of this world. Lamentable is the fact that not all boys have a Christian father to exercise such watchfulness

over them. Because of this lack of parental advice, I would suggest to all boys of that age, to read the book of Dr. Rev. Sylvanus Stall, entitled: "What a Young Boy Ought to Know".* But before you read this book, my dear boy, heed my advice and send a prayer to God that he may give you a pure, clean heart, and understanding eyes that you may fittingly profit by reading it. After you have read it, send a prayer of thanks to God, that He has given you a book to read, which, if you prayerfully follow its teachings, can keep you from falling victim to sin and can help you to become a noble youth. In all things dare to do right. Before I conclude

* Book can be obtained or ordered at all large book stores.

my message to boys, I find it important once more to emphasize purity of mind, heart and body. Never allow yourself to be in company of vile speaking persons, for vile talk often ripens into wicked deeds, such as would make you unhappy and miserable forever.

The boy in the first story I told you, kept a clear conscience and could look his father in the face, because he did not act contrary to his good wish. I trust that all boys who read my message, will keep a clear conscience before God and men, and grow to be noble, useful youths. Let me summarize what I have written to you, in this simple rule: Trust in God and dare always to do right.

YOUTHS



"Youth is the opportunity to do something and to become 'somebody'."

T. T. Munger.

II.

YOUTH THE TIME OF OPPORTUNITY.

"Youth is the opportunity to do something and to become 'somebody'."

T. T. Munger.

WITH the passing years of boyhood and the dawning of youth, come the hopeful years of aspiration for the young man. His mind builds castles and no height of ambition or exertion seems unsurmountable to him. But just at this time more than at any other period of his life is he likely to be ensnared. While his possibilities are great, his dangers also are great. Will he succeed or will he fail in life? His character decides his future. If he is to have success he must be cautious, persevering, hopeful, honest and God-

fearing. Diligently developing these qualifications, he opens for himself the road to success. Once on the road to success, he must allow nothing to divert his attention from this course. As the mountain climber must strictly follow his narrow path lest he be dashed to death, so must the youth tenaciously adhere to the prescribed course.

STICK-TO-IT-IVENESS.

But now obstacles meet him. He grows weary, as he says, of drudging along the tedious, laborious course. He thinks he needs a bit of pleasure. But the pleasure he has in mind is in reality not pleasure, but laziness. He must cultivate stick-to-it-iveness. He should bear in mind that "passion for

pleasure and the habit of lounging have hindered thousands of fellows from gaining solid success." "But", says a shirking youth—"I am tired. It is too difficult to keep up as I have been doing." Let me tell you, young fellow, everything in life that is worth the obtaining is worth working and toiling for. Strenuous efforts put forth do not kill, as some think, but on the contrary they strengthen, make moral muscle and give backbone.

Ups and downs in your course of life keep it fresh and prevent its decay just as the wind storm causing the ripples and waves on the lake, keep the water from becoming stagnant and impure. Don't say "can't", but say, "I'll try", and then do honestly try! If you conscientiously act on this res-

olution you will overcome many obstacles which at first seemed like mountains to you, and you will finally prosper.

While the thought of giving up one's work, simply to take up something less strenuous is to be classed as a temptation, there are many temptations even far greater than this of shirking work. These other temptations often take men who think no work too difficult, out of their good positions and transform them into good-for-nothings. Let us review such snares and temptations and see how best to meet them. My advice to all youths who desire to become "somebody" in life is this: Trust in God and always dare to do right. Now some youths when reading this simple

advice may think it sentimental. They may already plan to lay aside this book, censuring it as not worth the time of reading. However, for your own benefit let me ask you to read it to the end, that you may learn how men in various positions of life, men who enjoyed the highest esteem and honor, managed to attain their recognized height. "He who wavers," says Goethe, "is moulded by the world, but he who firmly stands to his purpose and holds on his way makes the world his clay and shapes men to his will." Let every youth then be determined and resolute. Let him meet obstacles and overcome them. He who overcomes is a victor but he who is overcome is a victim.

SQUANDERING, AVARICE AND
ACCOUNTS.

While avarice is a vice, squandering may also be classed as such. Our parents and grandparents tell us to our surprise that they spent no money, or but very little, for pleasure, before they earned money through their own energy. And when they spent money for unnecessaries they spent cents in proportion to our dollars. Yet they enjoyed life in a good and helpful way. Walks in God's beautiful out of doors were more to them than are hours, for us, spent in amusement parks, where picture shows, boisterous vaudeville and burlesque, even beyond decency, as well as the many other money absorbing attractions demand and receive the dollars. When we hes-

itate to think how hard the average youth must work for his dollar and fifty cents to two dollars the day, does it not seem unreasonable for him to squander perhaps several dollars each week for unnecessaries? But some may retort:

“Oh! times and conditions have changed. There are many more things to indulge in than there were in the days of our parents and grandparents, and we must therefore spend much.” But allow me to correct you when I declare: Indeed times have changed. While it is true that there are many more unnecessary amusements offered people to-day than there were fifty years ago, it is also true that, what the parents enjoyed we could also enjoy with only trivial expense.

Is not God's beautiful out of doors with the fascinating panoramas of hills and vales, mountains and canyons, fields and meadows, groves and forests, brooklets, falls and rivers, lakes and oceans, free for us all to enjoy? There is splendid and valuable material for pleasure in all these creations of God. A common fault to be found with many people, is that they consider enjoyments which do not require great outlay of money, not worth indulging in.

Indeed times have changed, and it is believed by many that to-day young men have far more opportunity to become "somebody" than did young men fifty and seventy-five years ago.

The honest young man, as statistics show, is almost invariably in demand.

I knew a youth who had received fair wages for six years. After that time his sole property was a stack of receipts for board payments, the clothing he had on his person and a sickly, ill-treated body. During the same time another youth had saved over six hundred dollars. It strengthens your character and purse to know of luxuries and yet not to indulge in them. "It must be an industrious youth that provides against age, and he that fools away the one must either beg or starve in the other."

At the time of a youth's first pay-day he should begin a savings account. Let the first deposit be as small as it

may, but by all means open a savings account. It gives one courage to work when he knows that he has a savings account, which should gradually grow. If in these days of bank failures one doubts the soundness of one bank, let him have his accounts with several banks.

Squandering is a vice but avarice and covetousness are no less. To guard yourself against avarice and covetousness follow the capital plan of systematic giving, whether to church, or to general charitable cause. Open a "good cause" account.

"That man may last, but never lives,
Who much receives and nothing gives;
Whom none can love, whom none can
 thank,
Creation's blot, creations blank."

People should decree to give a certain percentage of their earnings in support to churches, charitable and benevolent institutions, and they would feel the happier for it. He who gives with a cheerful heart, grows richer and not the poorer for his gift.

GAMBLING.

Painful beyond expression is the thought that many promising youths are caught by the snares of the gambler. The gambler is a black monster, who has never brought true happiness to any one, no not even to the wicked winner! This same monster, as well as drunkenness, has brought untold agony and distress upon thousands of weak, foolish fellows, innocent women, and innocent children.

I knew a youth of excellent talents, who unfortunately began to play the races, seemingly as the winner. He had often been chided by his nearest friends for so doing. But he, like all persons afflicted with that passion, said that he knew better, that he was doing no wrong in playing. He was the winner by several hundred dollars. But the tables turned and he was minus several hundred dollars. Sense came to him at last. He realized that he did wrong, as his friends had told him. Looking forward to probable ruin, he ceased playing the races. His experience cost him his reputation and several hundred dollars. It was indeed an expensive indulgence for him. Why should a youth in this manner spend his hard earned money, yes, perhaps

his father's, or even his mother's, who possibly from his infancy on toiled at her fingers' tips for his support and education. Why pay so high a price for the experience, when this admonition is true: Shun the gambler for he is your bitter enemy.

Among the many incidents my father tells of the time of his home mission work in Bremen, Germany, is one about a youth, whom he visited while officiating in the jails and penitentiaries as pastor.

The youth, although only thirty, wore curls of gray. His features resembled those of a man not less than fifty. Upon closer acquaintance, the prisoner revealed his life's story. In short, his confession was this:

“I am a poor, lost outcast and wreck. I was capable of all crimes. Gambling was the beginning of my ruin, with which came all the vices associated with the gambler. My father was wealthy, noble, and God-fearing. He died when I was twenty. Oh God, his dying words torment me now. ‘My son, fear God, be a noble brother to your sisters and stand by your mother.’ But I deceived him even then, for I was only a pretender. I became a torment to my sisters and instead of standing by my mother I grieved her noble spirit and scorned her pleading and advice.” Half frenzied, he clutched his curls, saying, “You see my curls are gray while I am only thirty. I experience now what I caused others to suffer, name-

ly, bitter grief. I am in this prison", he continued, "because of theft, but I tell you pastor, I should be here for murder!" —

As one demented, he stared upon my father. Sinking into his chair exhausted, with a scream that rang horribly through the prison corridors he concluded; "I should be here for murder, for my sins have grieved, have murdered my saintly mother." His remorse came, but it came—too late. Young man, if you have given yourself to the damnable vice, think now, repent now, ere it is too late.

Shun the gambler, for he is your bitter enemy. The places of gambling are in most cases also homes for vices equally bad, which should be courage-

ously, manfully shunned. The mole first opens his eyes when he dies, let every youth be prudent early to contemplate the reality of vice and not fall prey to it. Instead of the gambling places and like resorts, let the home of your father and mother and your sisters and brothers be for you the dearest spot on earth. If your home is not what it should be, use your influence and help it to become a real 'home sweet home'.

PURITY.

A much written about but too often utterly disregarded subject is purity. Had I not the opportunity to recommend to my youthful reader a book of Dr. Sylvanus Stall, D. D. entitled, "What a Young Man Ought to

Know", a book worth its weight in gold, I should deem it my bounden duty to write many pages on the subject "Purity".

However, that I may assume no responsibility by silence on this topic, thereby, perhaps, allowing some who will not read the mentioned book to fall a victim to this most hideous and dangerous vice, I shall sum the essence of a few arguments in brief remarks and incidents.

"Be sure your sin will find you out." Many people dislike to be told this abrupt truth, but like or dislike, as ever the case may be, time shall unfold to them the truth. Let every youth preserve a pure mind, heart and body, and he shall have a clear conscience

before God and men. This is "more precious than much fine gold". The sin of impurity haunts down her victim with merciless vengeance and publishes him to the contempt of all mankind. Youth is the fit season in which to establish principles for life. It is during this season that character takes its shape and promises or threatens, as the case may be, to remain for time and eternity. The tempter promises the lustful, gratification of his fleshly passion but ultimately undermines his health and debases his body, soul and character, and makes him an object of bitter contempt to all who are pure of heart.

"What we sow in youth we reap in age; the seed of the thistle always produces the thistle." "Reckless youth

makes rueful age.”—That your youth may be well lived and your age happily spent, I urge every young man to read the mentioned book of Dr. Sylvanus Stall. Before reading the book proper, do not fail to read the testimonials on the first pages. And when you read the book, ask God to make your eyes to see and your mind to conceive things as it is beneficial to you and pleasing unto Him.

Charles Lamb once expressed his opinion on the value of good books as follows: “I often feel more like saying grace before a good book than before a meal.” We all have just cause to thank God for every good book that helps us to grow useful and noble.

Let me tell you how some persons appreciate Dr. Stall's book.

Only several years ago, while I was at St. Louis, I gave a young man, whose parents were bad behaving people, a copy of the mentioned book. After reading it he said: "I have a savings account of five hundred dollars at the bank, but I would sooner do without it, than to have done without having read that book."

A pastor whom I well know, a father, who does his duty toward his boys, took his boy, who was then entering upon manhood, into confidential conversation. He reverently but plainly told the youth about the mystery and purpose of his body, the temptations and dangers to avoid and then advised

such reading as I here suggest. After a thorough conversation upon this subject, the manly youth flung his arms about his father's neck and with profound emphasis said: "Oh father—I wish that every boy and every youth had such a father as I have. O father, I wish that every boy and every youth had such a father as you are, then there would be less sorrow, trouble, distress, and more noble and successful youths and men in this world." It is a lamentable truth that not all fathers advise their youths as did the man in the above incident. Why do fathers neglect this important duty? Either because of false modesty or because they lack Christian strength and determination.

While it is true that many youths

have never yet been spoken to on such matters by their father, it remains also true that no youth who reads my little book, has cause to remain ignorant on these things. He will never have cause to say, "Nobody was kind enough to advise me."

With the hope that youths may become successful, characterized, disciplined, useful, God-fearing men, I conclude my message as I began: "Youth is the opportunity to do something and to become 'somebody'."

MEN



"The finest fruit earth holds up
to its Maker is a finished man."

Humboldt.

III.

THE WEDDING-DAY.

WHEN does a youth become a man? This question perhaps receives much attention from the youths who hope to receive an inheritance, or who wish to marry, as well as such who hate parental discipline and crave freedom.

Some argue that one becomes a man on his twenty-first birthday. Others say the day of marriage decides. While it is true that youths become legally of age when they are twenty-one, it is never true that every youth at that age is a real man. But it is always true that at twenty-one, one is *old enough* to be a man. Indeed, he is then old enough to have developed

a manly character, he is then old enough to use discretion, and plainly speaking, to have good common sense. But the question is, has he acquired such essential qualities. Some men develop good common sense only when they are twice or thrice of age; again, lamentable to state, some never come to sense. How say some, "The day of marriage stamps a man a real man?"

Let me say that the marriage certificate is not a diploma which transfers one out of the province of youth into that of real manhood and manliness. On the other hand, the marriage certificate is a diploma, which ascribes to one a position with higher responsibilities than are often complied with. Marriage and years are not the most

essential man-making qualities. Not years, but action and character make the man.

Some say, one is at his best on his wedding-day. It would be safer to say, one seems to be at his best on the day of his marriage. Whether one is really at his best on his wedding-day, time alone will decide, days, weeks, months and years after the eventful day.

Marriage is too lightly thought of by many people. Judging from many persons' views they consider that which is sacred, as a mere farce. A youth is at his best on his wedding-day only then, if after thorough consideration he determines, let come what will, to be that which the specta-

tors have every right to believe he is, — a true, honest, sincere husband to his wife. A husband, who with unflinching determination to do what is right, assumes such responsibilities, may be considered a fair type of man.

At this point, however, many persons, but never real men, shirk. Examples of these are husbands, who, discouraged over the sickness of wife and children, or discouraged when misfortune visits the home, or despondent for some other cause, have broken their sacred vows by departing from wife and home. Why? Because they can not stand the strain of responsibility. In other words, they are not men. Such husbands demand freedom and become wife deserters and child deserters. Are they men?

No, never, but scoundrels! Much could be said about women on this thought, but it should be understood that I am writing for men. In the eyes of all rightly judging persons such a husband is a villain and never worthy of being called a man. He deserves the severest contempt of all mankind.

Fidelity is an indispensable characteristic of a real man, while unfaithfulness stamps the rascal and the fool. At the time when Bluecher was to assist Wellington at Waterloo, the former's soldiers wavered, saying: "It will be impossible for us to help, we will fail. We can not help." But Bluecher's resolute reply was: "I have given my promise to be there and I must, for I shall never break my prom-

ise. I have promised." So let every husband hold binding his marriage vows, remembering what he has promised. Before marriage, however, let every one thoroughly, reverently contemplate that step and remember, "That should be maturely considered, which can be decided but once."

The wedding-day always brings great momentary, joyous excitement, which stirs not only the relationship but invades even strange circles. Even long before the wedding, the eyes of all relatives and acquaintances, are fixed untiringly upon the man who is to marry. Every possible preparation, regardless of trouble and expense connected therewith, is made for the happy wedding.

At last the longed for day has

come. Arrayed in splendid wedding attire, the couple stands before the altar. Now more than ever are the eager eyes of relatives and spectators fixed upon the happy pair, while in silence all ears are bent to hear the vows, which are to bind the two as man and wife for life. Many and hearty are the congratulations the wishes for life-long happiness. Will they be happy? It depends upon the two.

HOME.

The wedding-day is past, honeymoon is over, the newly married couple is in their home, which if they so choose can be for them the dearest spot on earth.

If the new wife be a home loving,

principled, Christian woman, there should be no cause for the husband, who has chosen her as his life's companion, to be unhappy with her. The truth embodied in J. G. Holland's quotation: "A man is always nearest to his good when at home, and farthest from it when away," should also be applicable in his case. It is not a necessary requirement of husband and wife, that, because married they live a life of seclusion, wholly isolated from the rest of the world. In that case they would sour and become unendurable, even to each other. However, on the other hand it must be understood that home must be the chief source of happiness and that all other sources must be only secondary. True

appreciation of home-life is beautifully expressed in Nathaniel Cotton's lines:

"Dear Chloe, while the busy crowd
The vain, the wealthy, and the proud,
In folly's maze advance
Though singularity and pride
Be called our choice, we'll step aside
Nor join the giddy dance."

The husband and wife, wishing freedom, preferring boarding to living in their home, should never have married. Home is the place for the husband, and home is the place for the married woman. The order might be reversed thus: Home is the place for the married woman and home is the place for the married man. But it is equally correct both ways. Husbands, with ideas harmful to themselves, are often inclined to believe differently.

Judging from the standpoint that they worked hard all day, they demand the evening for themselves. But did not the wife work all day about her many home duties? In this arrogant demand for liberty we often find the cause for unhappy homes and even divorces. Why should a husband exclude his wife from his enjoyments? In case he does, he makes home not the dearest place on earth, but merely a stopping place, where he sleeps and eats. Goethe, the almost worshiped German poet says: "At evening, home is the best place for man." Every right thinking man, well knows that "it is very dangerous for any man to find any spot on the broad Globe that is sweeter to him than his home."

If the home is blessed with children,

the parents—not only the mother—but also the father, should bless the children with all the parental care and love due children. Sensible fathers, instead of becoming stumbling-blocks for their children, grow to be models of good living for their little ones.

The truly thoughtful and wise husband takes pride in his wife, children and home. He plans to make his little domain the most pleasant spot on earth and endeavors to make every member of his family happy.

THE REAL MAN.

“Not all is gold that glitters.” Counterfeit dollars are not infrequent. They look like real dollars but upon closer examination they are found to be counterfeits and therefore worth-

less. At the most, they are worth the trouble to destroy them. The luscious, rosy apple often deceives one, for in the core, deep in the heart, there may be the destructive worm. So it is with man. He must be tested to the core, to the heart, to his very soul, before it is safe to call him a real and finished man.

To the wise, blunt speech is always preferable to the polished, smooth lie. The honest, even awkward man stands a better chance in life than the elegant pretender. While to the former's advantage time unfolds his good qualities and shows to his employer his real worth, time eventually unravels to the pretender's disadvantage, his dishonest traits and sets upon him the indelible stamp of a liar.

The able-bodied, healthy person, who, while opportunity for work offers itself, prefers to spend his days in idleness, is a thief to his nation and country. The orator or politician who only speaks of doing great things is not successful very long. "Act out your genius," says Alcott, "for nothing else prevails."

In the light of German history let us look upon the active man, Bismarck. He lived with a fixed purpose in mind. He made it his life's task to create and maintain unity among the jealous kingdoms and principalities of Germany, and to make the fatherland the first of all European nations. He realized the glorious results of his strenuous efforts in the united nation, the German Empire — now the domi-

nant force on the continent of Europe. Bismarck knew a good thing when he saw it. Therefore thought he, "Now we have unity and we must preserve it." To secure this end he fortified Germany against the possible attacks of hostile France by successfully uniting Germany with Austria and Italy in the firm bond of a triple alliance. Body and mind of Bismarck were ever active. He was the greatest European statesman of his time.

As the electric dynamo evolves shining light through tremendous motion, so must man be active, body and soul, to attain material, physical and spiritual height. "Man is born for action; he ought to do something. Work awakens a sleepy face and roots

out errors." "Who does nothing, knows nothing."

There lives no real man who has not in himself firmly established the virtues of sobriety and purity. What has been said in the chapter "Youths" regarding purity, applies also to men. Honesty, activity, sobriety and purity are qualities as indispensable to the real man as breath is to the living body. Yet there is something else, so far unmentioned, which the real man needs. This is faith in God. This one virtue, if we should so term it, demands all others. Faith, if it be real, will overcome all obstacles, will multiply virtues and make possible the real man.

When reading what is here written about faith, some people may feel in-

clined to lay aside this book, because they are not of the Christian faith. But I plead with my reader to have patience for but a few more pages. After conclusion of this book, censure its lines if you feel called to do so; if on the other hand you recognize truth in these pages it will be only manly for you to pronounce the truth.

Experience teaches that most unbelievers are victims to one or another or even several pet sins. The unbelievers say that what we call their pet sins, are not sins at all, are not wrong. Yet Christian teaching insists, it is sin, therefore unbelief detests Christianity. Christianity tells the truth, and many people to their own disadvantage, prefer to stop up their ears when the truth is told. Unbelievers say: "We want

freedom." But tell me, thinking man,—are they free? No, they are victims, they are slaves. But Christ alone maketh free. "The truth shall make you free."

Again there are persons in boyhood years, in youthtide and in manhood who have lived beautiful lives. Yet it must be said of them that they are cowards. Why? Because at their side their comrades are falling into degradation, shame and sin, because the former are too timid to speak a kind word of warning. The fear of offending is greater than the fear for the neighbor's ruin. This is cowardice. Speak a kind word in time, be manly, not cowardly, it may help. It is a temptation to keep still when you should speak. To stand up defying

temptations requires that you be determined in purpose, strong, and having faith in God.

It seems difficult now and then to do right, but conscience is a sweet, sweet pillow. Many people never learn to live as they should, because they fear the thoughtless criticism of foolish worldlings. Not long ago, a youth of our city was asked, and this occurs every day, "Which church do you attend?" "None," replied the young fellow. "Why not?" His answer was, "I am ashamed to go to church, for I know my chums would laugh at me, and ridicule me for going." Sooner break the present ties which bind you to such friends. Friends who are not interested in your spiritual welfare, but on the contrary, aim to drag you



further away from holiness and virtue, are not your friends! Friendship is a very real and close thing. It is one of the great joys of life and bears noble fruits. We can do much for each other; there are burdens we can share; we can rejoice with those who do rejoice, and weep with those who weep. Through sympathy and love we are able to forget self. But that is not friendship which would take from us our most precious privilege. Beware of those who show disrespect for what is most beautiful in life. You can defend yourself from your enemies, but you cannot defend yourself from such friends. Never permit so-called friends to ruin your life, but rather exert every possible power to bring holiness and beauty into their

lives. If you find that you cannot thus influence them, then take the next best step. Forsake them, and know that it is far better to seek righteousness than to stay with them and follow in their paths. Say to harmful associates: "I prefer good principle and spotless character to you, any day." This statement will in no wise betray meekness, frailty or cowardice but it demonstrates your dignity, soundness, honor, manliness and greatness of character. Men are often looked upon as fools, and considered simple, narrow-minded and fanatical. Fools are often looked upon as men. But sin will always find a person out and time will teach the truth. Every right thinking and conscientious person glories in the man or woman, boy or girl, who

boldly defies the wrong and espouses the right. You have a God-given will power. It is up to you to decide continually for the right or the wrong.

While it is said that the man is the stronger of the two sexes, it is lamentably true that, numerically, men show less inclination toward real strength, which is embodied in faith in God, than do women. While all have a free will, innumerable persons use it to their own disadvantage. Yet the truly great know God.

Why is it that all civilized people acquainted with history, untiringly turn with admiration and affection to such men as Lincoln, Webster, Washington and others? Why? Because these men possessed in a high degree

that which makes real men—faith in God. “Faith in God is the foundation of every great career.”

Some say because Lincoln was not enrolled as a member of a church, that he sympathized with the infidel and atheist. Who says this reveals his ignorance as to the life and writings of Lincoln. He revered the Scriptures and faith in Jesus Christ. His attitude toward Christianity is plainly manifested in his remarks made September 1864, to a negro committee which presented him a Bible. These were his words: “In regard to this great Book I have but to say, it is the best gift God has given to man. All the good Savior taught was communicated through this Book. But for it, we could not know right from wrong.

All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the very elegant copy of the Great Book of God which you present."

Daniel Webster, the man whose mental capacity and comprehensiveness was almost a miracle to his contemporaries,—this man of knowledge, whose literary fame is world-wide, had faith in God and believed in Christ. Many persons make light of Christianity, saying that only the simple, foolish and ignorant are susceptible to Christian belief.

But tell me, was Daniel Webster simple, was he foolish, was he ignorant? Indeed not! His knowledge and

wisdom was colossal while the ridiculing skeptic's, infidel's and atheist's knowledge and wisdom compares with Webster's perhaps only as does a drop to the ocean. Yet Webster was a Christian. He died as he lived, a real man. Some of his direct quotations made on his death bed come to us from Curtis, one of his literary executors. The following inscription to be placed on his monument was penned by himself.

“ ‘Lord, I believe; help Thou mine unbelief’.”

“Philosophical argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this Globe, has sometimes shaken my reason for the

faith that is in me; but my heart has assured and reassured me, that the Gospel of Jesus Christ must be a Divine Reality."

"The sermon on the mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it.

DAN'L WEBSTER."

After affixing his signature to his last will he said :

"My general wish on earth has been to do my Maker's will. I thank Him for all the mercies that surround me."

"No man, who is not a brute, can say that he is not afraid of death. No man can come back from that bourne; no man can comprehend the will or the

works of God. That there is a God, all must acknowledge. I see Him in all these wondrous works. Himself, how wondrous! The great mystery is Jesus Christ—the Gospel. What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the Gospel?” Immediately before his death, feeling faint, he cried out to his relatives and attendants: “Hold me up, I do not wish to pray with a fainting voice.” He then prayed the Lord’s Prayer and concluded his worship with these words: “And now, unto God the Father, Son, and Holy Ghost, be praise forever and forever! Peace on earth, and good-will to men—that is the happiness, the essence—good-will toward men.”

Dear to his countrymen was his life and sweet to his countrymen is the memory of a real man—Daniel Webster.

And now from under our glorious United States flag let me unveil an everlasting monument of a real and finished man — George Washington. Everett, in his "Life of George Washington" says: "In the final contemplation of his character, we shall not hesitate to pronounce, Washington of all men that have ever lived, the greatest of good men and the best of great men." Not only America but also England and other European countries laud the virtuous character of George Washington.

The French writer M. Guizot, when writing on the general's charac-

ter, paid him excellent tribute in these words: "Of all great men, he was the most virtuous and most fortunate."

Tell me, was Washington simple, was he foolish, was he ignorant? Indeed not, he was sagacious, noble, truly great—and he was a devout Christian. Why was his life so beautiful and exemplary? Would you know the secret? Because he lived a life near God. He communed with his Creator daily. In domestic and public affairs alike, he endeavored always to shape his works in accordance with God's laws. He was a strict observer of the Lord's Day and therefore a regular attendant at public worship. It is said of him that he commenced each day with reading a passage from Scripture and offering prayer to God.

Even on the battlefield would he bow head and knee in prayer to his God. The following incident is illustrative of his dependence on God's help.

A Quaker, sympathizing with the British army, once followed Washington to a secluded spot. To his surprise he found the general engaged in earnest prayer. Thereupon the Quaker, returning to his friends, intimated, that the British army would surely be defeated by Washington,*because the general in his earnest way was asking help from the Almighty. To Washington the Gospel of the Son of God was precious. One of his last audible prayers as he approached his painful death was: "Father of mercies, take me to Thyself!"

With the death of Washington there passed out of this world into the realms of God, the soul of a real man, loved by thousands, yes millions. The Scripture: "The righteous shall be had in everlasting remembrance," is being fulfilled.

We cannot all be a general and president as Washington was; we cannot be a sage as was Lincoln; we cannot be an intellectual colossal as was Daniel Webster, but we can, if we choose, be virtuous,* principled and God-fearing—and therein lies a man's strength and true greatness.

If any of my readers are wiser than was the man, history so often refers to—Webster, or greater than Lincoln and Washington, let them call Christianity and virtue foolishness, if they

so prefer. But if on the other hand their honor and capacity is not so extensive as was that of Webster, Lincoln and Washington, it would be only rational to acknowledge the high worth of the faith of these great men and to accept that faith themselves. Become wise and adopt their principles of living! For Christianity is not foolishness, virtue is not a dream, but they are realities. Boys, youths and men of maturer years, become real men, have faith in God. Introduce into your life the beautifying principles taught by Jesus the Divine! Have faith in God! This one virtue, if we should so term it, demands all others. Faith, if it be real, will overcome all obstacles, will multiply virtues and make possible the real man.

The wisest human being that ever lived, King Solomon, said; "The fear of the Lord is the beginning of wisdom." No human being ever had greater wisdom than the author of that saying—no—and not even you, my reader. Therefore let a wise king be your tutor, for there is no wisdom without the fear of the Lord.

"Refer all actions of this short and dying life to that state which will shortly begin, but never have an end; and this will approve itself to be wisdom at last, whatever the world judge of it now." Tillotson.

Fill your days with good deeds and remember that; "The finest fruit earth holds up to its Maker is a real and finished man."

(THE END.)

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